The Inquirer

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A UNITY NEGLECTED

THE meetings of the World Council of Churches in New Delhi have ended. No doubt reports will be issued. They will not be read or even noted by the masses of people who nominally call themselves Christian. They would not be understood if the attempt were made to read them. Nothing marks the barrier more emphatically between the ecclesiastics meeting at the Council and the mass of lay people than the language used about religious matters. This directly is not the fault of the ecclesiastics. The people in the nominal Christian countries are no longer interested in traditional Christian language. The World Council may be interested in what is called Christian unity. There is a much deeper religious problem; a possible unity between the masses of the unchurched and the churches.

It is supposed that the only religious problem today, in terms of unity, is that existing between the churches. This is not so. The really vital spiritual problem, that goes to the depths of the religious life, is the kind of unity, if any, that can exist between whole ranges of secular life and the life of the churches.

For this secular life is not atheistic. If modern drama, poetry, political movements, and the mass urges that are all involved in the concern for the future of mankind, can be taken as evidence, then there is passionate spiritual unrest outside the churches. It is easy enough for some ecclesiastics to say that this unrest has much to teach the churches and that sometimes a secular concern can be more Christian than the professed Christians. The difficulty is to find a common language of the spirit so that the great divisions can speak to one another.

A Common Sense of Unity

As far as one knows the British Council of Churches in this country, affiliated to the World Council, has made no effort to meet in a common sense of unity the various forces of unchurched secular opinion. And presumably this attitude is universal. The churches, for what seems good and sufficient reasons, are eager enough to seize whatever chances there are for missionary effort among people unattached to organised religion. The opportunities are many and they are used eagerly and sometimes without a too scrupulous regard for good taste. (The five minutes talk, for instance, every morning on the radio, "Lift up your hearts", is frequently used for blatant doctrinal propaganda. It is not intended for this.) The major approach of the churches to the unchurched is, "We have much to teach you. Stand still and listen". And rarely is it assumed that they have anything to learn, least of all any need to find any basis of unity.

The Challenge

There may be excellent reasons for this, as seen by the churches, but one of the results is that nine-tenths of the population in Christian countries do not know what the World Council has been talking about. Nine-tenths of the population see no reason why they should. The spiritual forces of the churches are lost in the esoteric defence they put up against the challenges that assail them.

It is not thought for a moment that in the challenges there may be forces which could unite with much that is passionate and living in the churches.

Covering Up

There is, too, something slightly phoney about this attempted internal unity, it can be a cover up for essential situations. There have been Catholic observers for the first time at New Delhi. It is difficult for Catholics to talk about unity except in one context, the hope that sooner or later all Christians will be Catholic.

Even a casual reading of the Catholic press suggests this. An article on possible unity between the Catholic Church and certain Orthodox Greek churches which appeared in the *Tablet* of November 11th, is fairly frank about it. "The position of the Catholic Church is absolutely clear; acceptance of Saint Peter's successor as Head of the Church on earth is essential." Everyone knows that for a Catholic this is essential, and there is a touch of unpleasantness when this is hidden. The article is even more explicit when it speaks of the great Ecumenical Council of the Catholic Churches next year (at which presumably the Anglican Church will have observers). "... The chief result of the Ecumenical Council will be to show the splendour of Christ's Church in the present-day world. That vision of supernatural beauty which transcends personalities and history is what alone can attract and unite men with Christ."

A Catholic could hardly write otherwise, but it makes nonsense of observers being at the World Council.

And it ignores, as being outside the pale of recognition, the moving secular spiritual forces no longer accepting the name Christian save in a nominal way.

Modern Christianity could be made more than nominal if it were perceptive enough to try to find unity with spiritual yet non-Christian forces. Something really new would then break open the contemporary religious world.

CAN MAN SAVE HIMSELF?

By Sidney Spencer

THE higher religions of mankind take their rise from a certain sense of need. The question of the jailer at Philippi to Paul and Silas, "What must I do to be saved?" is an expression of that sense of need. The question is indeed of fundamental importance, not only to the man who asked it in the story, but to all of us, to mankind as a whole. Today the question finds an echo in the mind of every sensitive person who is awake to the deeper issues which confront us. "What must we do (we are naturally led to ask) to be saved from the manifold ills that afflict our life? Where shall we look for the forces that shall bring us deliverance from the things that debase our life, the things that throw us into conflict, the things that threaten us with disaster, the things that hold back the progress of the world?"

In seeking for an answer to this question we are faced with two radically differing views. On the one side there is the traditional teaching of the Christian Church. The essence of that teaching is that salvation can only come through the operation of "supernatural" forces. If mankind is to be redeemed, it can only be by the power of God coming into our life to save us. Apart from the grace of God human effort is altogether fruitless. Left to himself, man is irretrievably lost. It is vain to place our reliance on human wisdom, human knowledge, human skill. It is vain to suppose that man can save himself.

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This conception of the powerlessness of man to win salvation underlies the great central doctrines of traditional Christianity—the Incarnation, the Atonement, the Second Coming. In Christ, it is taught, God entered into our human life to win us back from our lost and fallen condition, and when at the end of the ages Christ comes again, then and only then will the world be transformed and saved. In modern times there has been a widespread revolt against this teaching. There are many today who say, "It is no use looking to unseen or 'supernatural' forces to deliver us; we must save ourselves. If we use the knowledge and the power which we possess, we shall enter into our kingdom". As Lord Russell put it years ago, "The world is our world; the power is ours, and the kingdom and the glory would be ours also, if we had the courage and insight to create them". The Lord's Prayer, it would appear, needs to be re-written with man in the centre of the picture rather than God.

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That is the essence of the Humanist position as against the "supernaturalism" of the church. Its strength lies chiefly in this, that it is able to appeal to the actual knowledge and power which man has won. In the Report on Atomic Energy issued some years ago by the British Council of Churches we are told that the church "has given far too little thought to the place of man's creative activity . . . . . It has not seriously faced the reality of man as the transformer of his world". From the first man has been in some measure a maker, gifted with powers of thought and will which have enabled him to control increasingly the forces of nature and to shape increasingly the forms of his own common life. He is vested with an immense power and an immense responsibility; he is capable of achieving incalculable good and incalculable evil. Today we see the appalling danger which human power involves. We see the extent to which scientific knowledge and inventive skill have been utilised for purposes of destruction. This fact is no accident. The modern world is apt to pride itself on its emancipation from "medieval superstition". What that means, in one aspect, is that life has become increasingly secularised. Men have devoted their energies with increasing zest to the pursuit, not of spiritual treasure or the inner power of the spirit, but of material power and material riches. And in doing that they have largely lost the vision of the spiritual purpose which alone gives enduring value to life and in which alone we can find a real and abiding unity.

I read the other day a significant sentence which was quoted in the Press from a speech by a Chinese Communist official. "For us a person engaged in prayer is an abomination. Prayer implies a belief in a Power superior to the Party." For the Communist the Party is supreme, and anything which challenges its claim to a final and absolute authority is thereby condemned. The larger significance of this attitude is that it represents the secularisation of life, the banishment of spiritual forces, so characteristic of the modern world, carried to its furthest point, its highest pitch of intensity. The hope for the future of the world (this implies), the way of salvation for mankind, lies in the victory of a political organisation committed to the denial of God.

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It is interesting to contrast this view with the teaching of a book recently published by a psychiatrist well known in Bath, Dr. Arthur Guirdham. The title of the book is "Man, Divine or Social?". What Dr. Guirdham suggests is this, that in our view of human life we have to choose between two main alternatives. On the one hand we may say that man is a being who is dominated wholly by society; he is what he is, and he will be what he will be, purely through the operation of social forces. On the other hand we may recognise that there is within him something deeper and greater than those forces; there is in him a deeper and greater self which in its real nature is divine—a ray of the divine light, a spark of the divine fire. It is the author's contention that the truth lies here, and that here alone—in the realisation of the deeper self within us, and so in the union of our individual lives with the universal spirit—there lies the way of salvation for mankind. Dr. Guirdham is not pleading for a mere return to traditional religion. He sees the essential weakness of traditional theology in its dualism—its conception of God as one who looks upon us from without rather than as one who dwells within our deeper being.

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"Work out your own salvation", says Paul, "for it is God who works in you". In the larger application of these words we have the basis of a true synthesis; we have the suggestion of a vision that shall recognise both the true freedom and creative power of man as the Son of God and his entire dependence on the divine life within him as the one saving force. "Salvation is this", says an Indian saint, "to have God's love for ever in thy heart: perdition is this, to forget that love". The great mistake which Humanists make is to leave the love of God out of the picture. The great mistake of the church traditionally has been to limit its operation and to regard it as a Power that comes upon us from without. For the larger vision which is dawning upon us, God is not a Power utterly divided from the life of man, who enters into history in Christ alone to redeem us. The divine Light and Grace, the divine Love and Power, are always with us, for he is within us as our own inmost life. The seeking and saving Love of God is manifested, not alone on the Cross of Calvary, but in all who have shared the spirit of self-giving love.

A LAYMAN'S DIARY

November 12 (Remembrance Sunday). In *Seeing and Believing* (BBC religious television) Canon Roy McKay tried—successfully, I think—to turn our gaze from the past to the future, so that from reverence for the dead there might grow a new reverence for life, that is, reverence for people. Three thoughts, he said, about differently (I sometimes wish more religious broadcasters would sound different) had helped him quite a lot, and he would like to pass them on. (1) Never use people for any purpose, even a good purpose. (2) Try always to be ready to listen: most good people, if one reflects, are good listeners. (3) Bear in mind, "*Inasmuch as ye did it unto the least . . . ye did it unto Me*". This should be taken literally, he suggested: "we do not meet Christ anywhere, except in

our fellow-men, and if we don't meet them for themselves, we don't meet him". I felt that after this morning's drums and marching and bugles it was rather salutary to be brought back to the thought of individual living persons, and our relationship with them.

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November 14. For the last month or so David has been attending Cubs as a probationer, taking part in the fun and games, but standing, with his friend Andrew, outside the magic circle while the initiates join in the evening's final Grand Howl. Tonight he and Andrew were "invested" and took part themselves in the Grand Howl for the first time. For the last ten days he had been earnestly pouring over the Cub Law and Promise, wondering whether he would remember them at the crucial time. He knew the meaning of them thoroughly, but would the words stick? In fact, all went well. At the word from Akela he stumped into the welcoming circle of Cubs, took an enormous breath, and said as follows: "*The cub gives into the old wolf the cubs to give himself I promise my duty to God the Queen keep law the Wolf cub pack do good to my self every day*" ending with a great sigh, as no though no ordeal in the years to come would ever quite measure up to this one. No matter: he was *in*.

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November 15. The talks in *Lift Up Your Hearts* this week at ten to eight in the morning are being given by a warm-voiced and human Scot, the Rev. Stuart McWilliam, minister of Wellington Church, Glasgow. Today he was talking of the momentary panic (it surely won't last) about fall-out shelters in the U.S.A., and he quoted this contemporary "prayer":

Lord of the rabbit and the mole,
We thank Thee for our plastic hole:
Here, fugitives from cosmic rays,
We live our happy holidays,
And, when the crocus blooms in hope,
We view it—through a periscope.

No author was named, but is there not a ring of Ogden Nash about it?

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November 18. This morning the papers report the death, at the age of 90, of Canon Peter Green, who might have been a bishop (more than once), but preferred to stay and minister for forty years as Rector of St. Philip's, Salford, and Canon of Manchester. During many lunch-hours I listened to him, in the late 1940's and early 1950's, at Manchester Cathedral or St. Ann's Church, or in the sober basement of the Albert Hall in Peter Street. If Dr. Powell Davies of Washington was the finest preacher I ever heard, Peter Green was surely the most lovable talker to a congregation (to speak of "preaching" and "sermons" fails to convey the informality which was such a feature of all his addresses). He was lovable because his words were imbued with such an obvious love of his hearers, indeed of all his fellow-men; and he made it clear that it was the love of God that was the driving power of his life. He used to recall with delight an old open-air preacher who would say familiarly of the Almighty, "He suits me, and I suit him"; and as one listened one felt that the words were no less true of Peter Green himself.

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His Anglicanism was formally orthodox, but in spirit it was wonderfully liberal. I have in front of me his life of Jesus, *The Gospel Story* (Longmans, Green, 1939). One has only to look at the Introduction to catch this spirit:

> In trying to write a life of Jesus we have to gather our facts from the four gospels and arrange them in the best way we can. Different men will arrange the facts in different ways. If there is anything in the story of Jesus as it is written in this book with which you do not agree, study the gospels carefully and make up your own mind. What this book says does not matter. It is the gospels that matter. If when you have read any story in the gospels, and prayed over it, you think you see a different way of explaining it follow your own idea. For all of us may be "taught of God".

There is Peter Green in miniature. Simple, yes. A man might almost say, "too simple", until he tried to write with the same telling simplicity himself; and then he would find that the simplicity, like that of a Mozart piano sonata, was the product of infinite care and skill and—there is no other way of saying it—love.

IS IT DIVISIVE?

By Winifred Cummings

WHEN H. W. Kemshall has attended as many peace meetings as I have he will know what another sufferer meant when he prayed "for that world which the peace cannot give". I can well believe all he says on this vexed subject—but what then? Mr. Kemshall had the courage of his convictions to vote against unilateral disarmament and if he went away "profoundly depressed and saddened" by the behaviour of those who voted for it, how might he have felt if his convictions had made him vote with them? Unilateralists should respect those who disagree with them but they cannot be expected to say they could be right because they do not believe it. The very fact that we continue to meet means that all are deeply concerned and the heated arguments, painful though they can be, we must accept without too many hurt feelings.

Years ago a woman told me that she decided to join a certain religious body because she liked the people there—a very shaky foundation for accepting any belief! No, when truly convinced, we accept a belief because we can do no other. If we studied our personal feelings most of us would have given up long ago I guess. (What minister of religion does not understand this?) I have just read Cecil Woodham-Smith's biography of Florence Nightingale—the first serious work I have read on that remarkable woman. For most she has been sicklied o'er with sentimental stories and it is good to find the woman from the lady with the lamp. She was often extremely difficult and could be quite ruthless (and oh what a whale of a time the psychiatrists would have had with her illnesses!). Poor Sidney Herbert died serving her and even when she, who suffered herself, knew that he was dying she flogged him on, then broke her heart afterwards because of it. She had her critics and her enemies, but what do we remember last? What makes real men and women love and serve a born leader to the bitter end? *Because they love the cause better than themselves and so truly understand the leader in the best sense of that much overworked word.*

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Perhaps it is as well we are tested and tried lest we overestimate our own strength and wisdom. A psychiatrist was once asked to be one of the speakers at a Peace Conference. He listened to much the kind of arguments H. W. Kemshall describes put across with the usual vehemence. When his turn came to speak he rose with an air of pompous superiority as if to say he was now about to explain them all to themselves. He did, and for his pains he not surprisingly got "six of the best" in true pacifist style! His understanding soon vanished. Physician, heal thyself! We are all pretty immature when touched on a sore spot.

We are living in terribly difficult times. None of us has all the answers and certainly none of us is wholly consistent. If we say otherwise "we deceive ourselves and the truth is not in us". Every reformer in his day seems a crank or worse. It is possible, however, to offer the other cheek in ways that are far more offensive and inflammatory than red-hot pennies. One of the most mischief-making women I ever knew once met a few ardent pacifists and said softly and slyly "I think *I* ought to be the pacifist really . . ." I thought of what G. K. Chesterton wrote of a friend when he said ". . . he crucified in the soft answer—not that answer which turning soft subtly provokes to wrath, but the genuine article . . ."

Reformers are working against time and tide. They feel passionately and at times behave inadequately and even rudely. It makes others angry or unhappy, but maybe "it is better to hear the rebuke of the wise than for a man to hear the song of fools" (Ecclesiastes.) Not all pacifists are wise by a long way

but we can find wisdom if we listen for it. Bertrand Russell, who is not 100% pacifist, has had some very offensive things said about him, even references to his age, but he is big enough to take it, though that is not to say that even peacemakers always work in agreement! But one day we may put a statue of him in Trafalgar Square and a future generation of humans and pigeons will bill and coo round it!

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Years ago when I was young someone took me to see "Peter Pan"—in the front row of the stalls too. I had never seen a stage or actors close to and it was an enthralling experience. I have never forgotten when Peter (played then by that talented young actress Nova Pilbeam) stood in the front corner of the stage with his back to the footlights listening to Wendy. I entirely forgot her because my eyes were fascinated by Peter's back. He stood there almost on his toes, his back tensed, all of him poised and quivering for action like a bird. If I had been in one of the only seats I had known until then—the Pit—I should never have seen that. So it is with all who lead and have to put across to the world something that at close quarters seems theatrical and exaggerated. Generations to come will not bat an eyelid, but they may be a little sorry they were not themselves pioneers in the fight for peace.

And what of those who really do offer the other cheek—not tactlessly or as hypocrites but as to the manner born? That could get us into the worst trouble and criticism of all! Who remembers J. D. Beresford's little book "The Gift"? It is the story of a young man whose "peculiarity" was not aggression but that he quite naturally had the gift to live according to the teaching of the Sermon on the Mount. This led him finally to a trial at which he was convicted and sentenced to be confined in a mental institution where at last he even convinced the psychiatrists that he was as sane if not saner than those who had thought him mad. If Christ came back today, who among us would understand or even recognise him? I wonder.

SOCIAL AFFAIRS

By Arthur Peacock

Betting and Bingo

WE are soon to receive the first official figures relating to the licensing of Betting Shops. The forthcoming Home Office statement will cover the period from the passing of the new Betting Act until May 31st last. A large number of licenses must, of course, have been granted during the summer months. The Rev. Gordon Moody—he's the very active Secretary of the Churches Council on Gambling—told me lately that there were in his view some fifteen thousand betting shops in this country at the present time. Business with bookmakers has increased about twenty-five per cent since betting was made legal.

Pride and Prejudice

What becomes clear from an examination of newspaper reports of objections raised to the opening of betting shops is that many people have tabled the same out of strong prejudices rather than because of strong convictions and a sense of moral principles. Some middle class people who bet regularly over the telephone are horrified at the thought of a betting shop opening in their neighbourhood. Here's a few of the reasons which objectors have made. "Lower the tone of that part of the road". "Betting shop would be in a street frequented by University students." A Bank manager stated "if premises above are used as a betting shop it would mean the punters would use the same lobby as the Bank clients". A cafe proprietor objected to a betting shop opening near to her cafe. Her reason was that it would mean facilities she provided for people wanting full meals would be taken up by people from the betting shop only wanting cups of tea. In most cases the Magistrates have dealt with the applications in a common-sense fashion. But the situation does show that there is need for a great deal of education and re-thinking on this problem. If we object to betting shops and bingo clubs we should do so on principle and our thinking on the issue should be clear and positive.

Our own organisations

Although we talk a great deal about the Unitarian record in social service it has never been supported by adequate backing of the Unitarian Union for Social Service and Social Service Department. If I gave the figure contributed altogether over the last quarter of a century it would surprise. Where our Temperance Association is concerned I was a bit startled when I read its last annual report. Its supporters are few. There are, of course, people in our ranks who feel that much temperance propaganda is negative and old fashioned. This cannot be said of the literature which accompanied the annual report lately circulated by Rev. Walter Long. Certainly not of the coloured Band of Hope folder for which Rev. Robert Tayler is responsible. It carries the title "How I did it"; "Gagarin's great feat". It also cites the story of America's space man Commander Shepard and stresses how both men took no alcohol either during their training or flight. Robert Tayler's imaginative approach should gain for his leaflet a reading public among teenagers.

Ethics of Advertising

A group of representatives from various denominations and Church organisations met lately under Dr. Donald Soper's chairmanship to consider the question of commercial pressures on Christian values. Some aspects of this problem of current advertising techniques have been covered by the much discussed paperback "The Hidden Persuaders". The conference was an exploratory one aimed at finding out what had been done in this field already and what possible action should be taken to make Christian opinion more conscious of the dangers of current highly organised pressures. A small working party is now engaged in a study of advertisements that seem particularly offensive or dangerous. A report back conference is to be held to discuss the matter further.

UNITARIAN DAY LIFE

By Magnus Ratter

SNOW is the wedding dress of Young Nature; Wind is air on the frolic; Rain is the ocean giving saltless kiss. When, therefore, winter comes, with spring some months away, when you are grateful that you can afford good fire, when you sit relaxed, children in bed, toffees near your book, such is the hour to muse on age-old theme.

In all religions, in all lands, at all times, the inner thought of a people takes social form as church, mosque, temple, synagogue, patriot's tomb, within which consecrated stones differing types of thoughtful men adapt inherited wisdom to the challenge, the needs of their own difficult hour; for every hour, to those who live it, is a crisis hour. If man is mud, sunlight and a dream, the choice he must make is ever critical: we can but say—choose well, the choice is brief yet endless.

Our Unitarian fellowship is one of the several good societies that seek to help men, women, parents, choose wisely, especially so in one earnest matter.

In all centuries, in all cultures, a fixed life pattern endlessly repeats itself, as smoothly, as beautifully, as inevitably as the rotation of summer into autumn, winter into spring: well illustrated in an early instance, when the morning star of creation threw spectral light on a flowerless world, no human being there to observe it as beauty. In that hour of brute creatures wandering nigh brainless over the face of a harsh and astonished earth, certain fish gave up the ceaseless struggle at the seashores of our world, slowly sinking into the elemental slime of ocean midnight; but other fish, our spiritual ancestors, rejoicing unaware in crucial choice, left the ocean floor to try to walk to the next pool, a little gasping on their humanist trek.

The crown of evolution which man wears as king of creation has been slowly fashioned by such as climb upward, within which effort our Unitarian fellowship now trips to reach the next pool.

onward, upward, from fish to man, from man to the angel. Though all change (all evolution is slow, very slow) one tendency shows itself as characteristic: man ever strives toward a larger whole. Though he remains loyal to his little hut, he moves, in imagination, from the village to the city, to the country, to the wider alliance, to world-wide sympathy.

Our Unitarian fellowship seeks slowly to advance this tendency within the Christian tradition. We rise above the narrow claims many advance on behalf of their bethel faith; so much so that, while remaining staunchly Christian, we share fellowship with all liberal men within other world faiths.

A world community as a political fact can only come to pass long after man has felt a oneness in things spiritual: world peace must be a bye-product. Through religion, through the quest after the good life, through Hindu, Chinese, Hebraic, Islamic, Marxian, through all world religions, as Liberal Christians, commonly known as Unitarians, we seek to realise a courteous world handshake. The Analects, The Vedas, the Old and the New Testaments, the Koran, Das Kapital, all sacred books we subject to national scrutiny. Some we may like much of, others we may esteem only in single thoughts, but we respect all.

If weeds are but flowers in the wrong place, if weeds can be made edible to animals: if flowers can be improved, fruit bettered as pulp-ratio is increased against stone: if this is now botanic achievement we Unitarians will use this creative imagination to help advance the world hand-clasp as we dance around the fire of life. We bid all men everywhere become world-conscious in religion: in a decade when night life is pleasantly glamorous we bid the thoughtful to help advance the day life of the world, conscious that the century will approve their consecration.

IT OCCURRED TO ME

By Muriel Hilton

IT is often observed that though there is much more leisure time today for the majority of people, mass entertainment has stultified creative effort. There is so much stimulation and yet so little personal initiative. William James said that there should be no impression without expression and yet we are satiated by a multitude of hour-by-hour impressions until we become like "neutral sponges".

But we sometimes forget in our criticism of this contemporary tendency, the many centres for adult education that are enjoyed by many who know what happiness and satisfaction can be achieved by individual effort. The experiment of using one of the old stately homes as a residential college for adult education is one of the new developments in this country. Some twenty houses of the sort have been founded since the war offering short courses and open to all from all walks of life. One of these is Attingham Park in Shropshire where I recently had the privilege of spending a few days during one of its many courses. Attingham Park is one of Shropshire's finest country houses built in the years 1783-1787. In 1947 the eighth Lord Berwick shortly before his death bequeathed the house and estate to the National Trust. Lady Berwick has apartments on the east side of the main block and the rest of the house has been leased to the governors of the Shropshire Adult Colleges as a residential centre for adult education. Surrounded by over five thousand acres of parkland with the most magnificent trees it is possible to see, and with the distant view of the Shropshire hills, Attingham Park is indeed a centre of beauty and interest.

The course which I attended with some friends was on "Creative Leisure". This course began as an experiment in providing art and craft opportunities for beginners and has run successfully for a number of years; the delightful aspect of it is that no one need feel that any particular talent is needed. In a friendly and informal atmosphere anyone with an urge to create can find help and encouragement.

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As one gets older one becomes more hesitant and rather apprehensive about embarking upon new adventures, but here in a group of about sixty where children too are encouraged with their parents and work with no less enthusiasm one soon loses the sense of strangeness. The warden is Sir George Trevelyan and it would be difficult to imagine Attingham without him, for he swiftly makes the new-comer feel at ease. Whether he is speaking about music, lecturing on architecture, reading poetry, taking a service on the Sunday morning, making a speech or singing songs round the bonfire which is an annual event on the last evening, he gives himself utterly with a charming and infectious enthusiasm. Lady Trevelyan who is herself a painter of distinction adds her own friendliness and interest to the group and helps to make this informal delightful atmosphere.

There was a class for puppetry which occupied the children who gave a charming entertainment on the last evening. The fabric printing was the scene of activity mostly for the girls, and painting, calligraphy, stone carving, clay modelling, wood-carving, lino-cutting, scraper board and wood-engraving attracted groups of all ages. These crafts were under the direction of those who besides being masters in their own particular craft also had the gift of friendly encouragement.

The industry, excitement, the sense of shared interests and lively fellowship were indeed a delight and when on the last evening there was an exhibition of the results of the course I was astonished to see such an array of beautiful and individual work from the experienced and the beginners too.

There are so many colourful and happy memories to linger over from those four days (the whole course was eight days), but perhaps one that I shall remember most vividly was the short service conducted by Sir George comprised mainly of readings from all sources and including the poem "The Cup" by Swami Vivekananda of which the last lines are these:—

"This is your task, it has no joy or grace,
But it cannot be wrought by any other hand,
Take it. I do not bid you understand,
I bid you close your eyes to see my Face."

CHRISTMAS NUMBER

The Inquirer Christmas Number will appear on December 16th. It will be a 12 page issue with special articles, book reviews, a short story and other features.

BIBLE SUNDAY IN BIBLE YEAR

In gratitude for our unique heritage of the English Bible, will you support the work of those who are today extending this heritage to every man in his own tongue? Your prayers and gifts are earnestly requested on **BIBLE SUNDAY**

December 10th, 1961, on behalf of

THE BRITISH AND FOREIGN BIBLE SOCIETY

146 Queen Victoria Street,
London, E.C.4.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"The other side of the hill"

Sir: The writer of the editorial, "The Other Side of the Hill", which appeared in a recent issue of *The Inquirer*, reminds us that the Russians are not demons but rather human beings, and as such, are entitled to our respect, by virtue of no other fact than that they are human beings. No doubt the Western world should constantly be reminded of this. But unless it is viewed in the light of the tragic predicament in which man finds himself it becomes, in the circumstances of today's world, a naive sentimentalism which can actually endanger the cause of peace and our democratic way of life.

Our Judeo-Christian tradition teaches us that man, although made in the image of God, and therefore entitled to respect, nonetheless remains a finite creature, and therefore must not make pretensions to omniscience and omnipotence. What makes the people "on the other side of the hill" our "enemy" is not that their beliefs are relative to their own time and place; it is rather that they make greater claims for themselves and their beliefs than they ought and attempt to coerce the rest of humanity into a mould of their way of life, thereby demanding, not that we should respect them as fellow human beings, but as beings endowed with the powers and attributes of God.

The great virtue of democracy is that it maintains that no man is good enough, or wise enough, to wield absolute power. By its diffusion of power, and its system of checks and balances, it places an effective restraint upon those persons who, if they possessed the power, would deprive the rest of us of our freedom.

Business management and labour live "on the other side of the hill" from each other. Would we be happy about a situation in which either were permitted to exercise complete control over us and our society? It may well be that the justice which our democratic society achieves for us, by forcing these interests to accommodate themselves to each other, is far from ideal, but can we doubt that it is preferable to that which either of the two interests would give to us?

The reason that democratic nations manage as well as they do in their relationships with one another, in spite of "the hill" which divides them, is the tradition within each of them of negotiating differences and of trying to relate them constructively.

But suppose the nation with whom we must deal does not have this tradition and is seemingly quite willing to destroy the world rather than forsake its fanatical, utopian hope of coercing history into its mould? What then?

The author of *The Inquirer* editorial takes a neutral position between "the carriers of the banner of Lenin" and "the carriers of the banner of liberty" and cries a plague upon both of their houses. And he says that to know that the "barbarians" are not only "on the other side of the hill" but on our side, too, is "a useful defiance to the horror of the bomb". But do not democracies exercise a somewhat effective control over their "barbarians", whereas the people of authoritarian states do not over theirs? And if so, on what grounds can an attitude of aloofness be defended?

It should always be possible for us to respect the people "on the other side of the hill", in spite of differences, and to show a willingness to accommodate ourselves to them when the differences produce conflict. On the other hand, can we do other than resist when the people "on the other side of the hill" turn to coercion? No doubt resistance to coercion has always been fraught with risks and dangers, and no doubt the risks and dangers are more serious and sobering today than they have ever been. That is the tragic predicament in which man has again and again found himself and in which we find ourselves today. Surely our hope for the future lies with those who recognize the predicament and who will not succumb, either to a sentimentalism which ignores it, or to a cynicism which results in despair.

Gerald F. Weary,
Minister, Rosslyn Hill Chapel,
Hampstead.

(The people on the other side believe that if the Western powers had absolute supremacy they would be godlike enough to impose their political and economic systems upon them. There is much evidence for this.

The people on this side of the hill believe that if the Russians had absolute supremacy they would be godlike enough to impose their political and economic systems upon them. There is much evidence for this.

Because this evidence exists the barbarians are at the gate on both sides.

Mr. Weary misquotes us. We did not use the sentence "the carriers of the banners of liberty". The sentence was, "We carry the banner of liberty, and the world must be taught liberty, our version, whether it desires to learn or not". The article cried a plague on that, because it is not liberty at all.—ED.)

A Worshipping Community

Sir: Recently you printed a series of articles on music in our services, written from the point of view of an organist. May I make a few comments from the point of view of a member of a congregation?

To me, a Unitarian service is an act of worship by a group of people holding many differing views, but drawn together by an awareness of, and reverence for a power, towards which they are all reaching, which is so vast, and yet so intimate that it overrides their differing opinions. These cease to be subjects for acrimonious argument, and become merely different paths towards a common goal. The two factors, which belong to all members of the group, are sincerity in their individual beliefs and reverence for the power that writes them.

Now music can add to or detract from such a church service, depending on the sincerity and reverance of its performers.

A solo, sung by an untrained singer, perhaps nervously but sincerely, can add to the service. The same solo, sung by an experienced singer, but in an off-hand manner, can detract from it.

The choice of words sung must also conform to Unitarian beliefs. The whole congregation participates even in a solo, the singer on one hand, and the listeners on the other. The listeners cannot listen with sincerity to words that are not in tune with Unitarian beliefs. Much orthodox church music must therefore be discarded, however lovely the tune.

A hymn played by an amateur pianist from the congregation, substituting for an absent organist, can also add to the service, despite a few wrong notes, if played reverently.

I can recall a service held during the last war, the memory of which will always bind me to my church. It was held in the coal cellar at the old church in Wellesley Road, Croydon. It was attended by the few Unitarians still in the Croydon area at that time, and was conducted by our Minister, the Rev. Roger Thomas. We had no organ. We had no piano. One of us sung the first note of the hymns and the rest joined in. Just a few tired voices from a much depleted and bomb-weary congregation, but the sound echoed round the confined space and drowned the noise of the gunfire.

That to me was grand music.

Coulsdon, Surrey. Yours, Isobel Davies.

Sir: As M. M. Stych points out, a free mind and the search for truth are not enough to keep us together as a worshipping community. At the same time, at the opposite pole, a static mental or physical focal point of worship arbitrarily sets a limit by its implication of an unquestioned purpose.

In your book "Christianity And The New Situation", you say: "Within the believing process, we have to sustain a tension between conviction and the need to give conviction rational justification."

Concerning art, Messonier puts it thus: "We have to discover a language or a system of signs which will preserve as one both the sensory world as stimulus and the spiritual world as ultimate revelation."

May I take this opportunity to refer to the subject of our device, the chalice and flame. Assuming that this has not been finally and irrevocably accepted, I would like to advance a strong plea for a more religiously meaningful and aesthetically significant symbol of greater material quality. I suggest that this should take the form of a disc, not more than three-eighths of an inch in diameter, consisting of a background of blue infinity, rimmed by a fine gold edge representing the believing process, containing in the centre a white X also lined with gold and extending to the perimeter. The latter would be the symbol of God, the X Factor, the "sustained tension", which could be regarded as a mobile focal point; the mighty synthesis between a dogmatic faith and the scepticism of the rationalist.

Edinburgh. Yours, T. G. M. Guise.

Invitation to Inter-Regional Carol Service

Sir: I would like through the courtesy of your columns, to extend an invitation to all members and friends of the U.Y.P.L. to join us in our annual Inter-regional Carol Service. It will be held at Cross Street Chapel, Manchester, on Wednesday, 13th December, and will begin at 8 p.m. In the past two years the U.Y.P.L. has found the Carol Service to be a great occasion of fellowship in worship. We hope that many people will find it possible to attend and make this an even greater occasion.

p.p. Carol Service Sub-Committee,
Yours, Donald W. Miller
Altrincham.

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 3, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. COLIN GIBSON
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. CYRIAN DAVIES
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. R. GILL
ALTRINCHAM, Dunham Road Chapel, 11, Rev. P. B. GODFREY, 6.30, Rabbi P. SELVIN GOLDBERG
APPLEY, Unitarian Chapel, Musselmere Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. JOHN MCLACHLAN
BIDDLE GREEN, Old Meeting House, 11, Rev. ROBERT TAYLER
BILLINGHURST, Free Church, High Street, 11, Mr. G. E. PRENTICE
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (December 10), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11, Rev. H. A. GOSS, 6.30, Rev. CONSTANCE HARRIS
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. N. TYNDS
BLACKPOOL, North Shore, Dickson Road, 11 and 6.30,
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOMB
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Wellsprings, 3, and Hulltonell Road, 6.30, Supply
BOOTLE (Lancs.), Unitarian Chapel, Stanley Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITBOURN
BRADFORD, Bowling Avenue, 3.15, Sunday School,
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Visitors
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BOTTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BOTTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Dr. H. STEWART CARTER
CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well 11, Sunday School, 6.30, Rev. JOHN M. QUICK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss C. T. HERFORD, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHEWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWISS
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CROWBOROUGH, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DUCKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. G. RAMSEY
DENTON, Wilson Street Chapel, 11, Mrs. N. ELLIS, 6.30, Mr. F. HALL
DERBY, Friar Gate, Unitarian Chapel, 6.30, Rev. C. GORDON BOLAM
DITCHLING, Old Meeting House, 10.45, Dr. E. GRIFFIN
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. PYMBOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KINGHAM
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. KENNETH WRIGHT
DUNDEE, Unitarian Church, 51, Commissioner Road, 11, Rev. DUNCLAS WEBSTER
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. ALLEN KIRBY
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Mayer-Kluge
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. BRUCE FOGELOW
GLOSSOP, Hyndon Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GUILDFORD, Bertice Street, 3, Rev. JOHN M. OZARD
GUISBOROUGH, Meadowe Chapel (Freemasons), 6.30, Rev. G. MABEL BEARDS
GUISBOROUGH, Ward Street Church, 11, Rev. T. L. JONES
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HARWICH, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HASLEMERE, Great Meeting, Sturts Lane, 11 and 6, Rev. E. A. DAVIES
HASLEMERE, Wesleying Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PEWS (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Hanover Unitarian Church, Joseph Street, 3,
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN L. GOLLAND
LEICESTER, Northampton Road, 6.30, Mrs. O. J. EVANS
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Supply
LEWES, Westgate Chapel, 11, Rev. BASIL VINEY
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. KNOWLES
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TYDEMAN
LIVERPOOL, Hardy Free Church, 11, Rev. C. A. PEERS
LIVERPOOL, Renshaw Williams, Mill Street, 6.30, Rev. J. KERR MORRISON
LIVERPOOL, Gateacre Chapel, 11, Rev. ERIC PHILLIPS
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Hope Street, 6.30, Rev. ERIC PHILLIPS
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. BASIL SHERT
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Bloomsbury, Essex and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. GRAHAM SHORT, 6.30, Mr. F. WARD
LONDON, Fetter Gate, Upper Lane, 11, Rev. E. D. DAVIES
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAURICE C. RAITER
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 11 (Family Service Rev. R. E. GRIFFITH)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. GORDON WATKY
LONDON, Hford High Road, 11 and 6.30, Rev. T. F. HOLDEN
LONDON, Islington, Upper Street, 6.30 Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. IVAN KONSTAM, ?, Dr. JOSEPH GOLDIN
LONDON, Mansford Street Church, Bethnal Green, 6.30 Rev. GRAHAM SHORT
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOWE
LONDON, Stoke Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. RAMSEY TAYLOR
LONDON, Stamford, West Ham Lane, Unitarian Church, 6.30, Rev. RAYMOND H. HOPKIN
LONDON, Tenterden Unitarian Church, East Hill, 11, Rev. ANDREW PEARSON (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Annsdell), Channing Road, 11, Rev. E. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MALVERN, Friends' Meeting House, Orchard Road (by permission), 3 (third Sunday of each month)
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. J. HARRY SMITH
MANCHESTER, Monsall Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARDLE
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Supply
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Queen's Road Unitarian Church, Urmston, 11,
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. J. MATHER
NEWPORT, Isle of Wight, High Street, 6.30, Supply
NORTHAMPTON, Kettering Road, 6.30, Mr. P. J. SPENCER
NORWICH, Octagon Chapel, Colegate, J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Mr. BERNARD PLATT
OLDBURY, Unitarian Church, Birmingham Street, 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Students
OXFORD, Manchester College Chapel, 11.30, Rev. A. R. DOWNING
PADSHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. J. MCCLELLAND
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DUMBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church 6.30 Rev. JOHN R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 11, Supply
RUSHTON CHAPEL, nr Horwich, Lancs., 3, Rev. R. J. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Supply
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Mrs. F. SORELL
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 Rev. T. H. JONES and 6.30,
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 11, Mr. JOHN CHURCH
SOUTHEND-ON-SEA, Darnley Road, 6.30,
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. CHANDLER
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Students, 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. STOPSON
SWANSEA, Pleasant Free Christian Meeting House, 11, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11 First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. J. WILLIAM DYER
TONBRIDGE, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TUNBRIDGE, Cowper Unitarian Church, 11, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (Service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. MARLOWE
WATFORD, Friends' House, Church Road (by permission), 7.30 (next service January 7)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Sept. 3, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Supply

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY CONGREGATIONAL CHURCH, Assisi Road, Stanford (Via), SS. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Supply, Manse Telephone LX 5923
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LAWRENCE MOORE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HARVEY

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, Mr. M. J. WILDE
WELLINGTON, Service suspended—Enquiries—Miss. Warren, Tel. 46-252

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The Unitarian Minister who perished

Sir: Layman in his *Diary* asks for information about a Unitarian minister said to have been travelling in the train which went down with the Tay Bridge. *The Inquirer* of January 3, 1880, contains the following paragraph: "We deeply regret to hear that Mr. David Jobson, an active promoter of the Unitarian movement at Dundee, was one of the ill-fated passengers who perished in the Tay Bridge disaster. He was returning home on Sunday evening after having conducted services for the day in the Unitarian Church at Perth, which for some time has been without a minister. He was deeply interested in the Perth congregation, and often conducted its religious services since the removal of the Rev. A. Webster to Glasgow. His loss will be almost irreparable to our cause at Dundee."

As to what the other 74 passengers had done, they had, of course, travelled in a train on the Sabbath! The "kirk train", taking passengers to service in Dundee, had passed safely over the bridge half an hour earlier.

Manchester College, Oxford. Yours, L. A. Garrard.

A RELIGIOUS DEFINITION OF RELIGION

Impressions of a United Service

By Nora and Derek Jackson

It was raining hard, a nasty dirty drizzle, as we walked to Stand Chapel for the United Service of the Bury Group of Churches, so it was a great relief to find the Chapel beautifully warm and the comfortable Dunlopillowed pews not fully taken. They filled up soon afterwards for on this occasion it was a capacity congregation which contributed richly to the Service.

These United Services have been held in March and October since 1947 at each of the six churches which form the Bury Group (Stand, Bank Street Bury, Chesham, Heywood, Ainsworth and Rochdale).

On this occasion the Guest Preacher was Rabbi P. Selvin Goldberg, the Spiritual Head of the Manchester Reform Jewish Community, and the Service was conducted by the Rev. Sydney H. Knight.

(continued in next column)

GREAT HUCKLOW 2-4 February, 1962

THE FOY SOCIETY

"The Organisation of the Unitarian Movement"

A week-end conference open to all between the ages of 18 and 35

Speaker: Rev. STANLEY R. BUTLER, F.C.A.

Bookings to Roger Fieldhouse, 34 Moor Road North, NEWCASTLE-upon-TYNE, 3 Cost: £5/-

Choral singing is still quite popular in Lancashire and the Service opened with an introit by the massed choir of 48 voices, conducted by Mr. J. Kenyon Dove, a well-known local conductor. Sandwiched between the two lessons (both biblical) and read by two "under twenties", Jennifer Gladstone of Bank Street and Gwyneth Williams of Stand, this wonderful choir added to the richness of the Service with Gounod's anthem "By Babylon's Wave".

During the second hymn when we were all busy listening to the sound of our own voices holding the harmony of "Cwm Rhondda", Mr. Knight quietly left the pulpit and equally silently Rabbi Goldberg took his place.

We have used the title of his Sermon as our title, and in the course of his address, to "my dear friends", Rabbi Goldberg said:

"The first property of true religion is reverence for all religion. It should not matter what a man's faith may be. He may choose to pour out his devotions at the altar of a church. He may address his petitions to God within the precincts of a mosque. He may perform his ritual before the Holy Ark of his synagogue. Or he may prostrate himself on the floor of a pagoda. He may draw his inspiration from the Torah of Moses, or derive his guidance from the gospels of the New Testament. His creed may spring from the pages of the Koran, or his ethics may flow from the Bhagavad Gita or the teachings of Confucius. Wheresoever his shrine, whatever his mode of communion with his God, whichever his sacred literature—none of that should matter, and all of that must elicit respect and reverence. In the last analysis, as someone put it, every man must get to heaven in his own way.

"Having said this, it must be added that reverence for another's faith does not necessarily imply, however, agreement with that faith. A Jew will not agree with many of the theological teachings of Christianity. Nor will a devout Christian expect him to agree with them. The same applies to Mohammedanism, to Buddhism and to all faiths. But the tradition of the Jew has taught him that the righteous of all peoples have a share in the world to come. He does not slam the door of salvation upon the adherent of any faith. His faith is for him absolute truth. For thousands of years his ancestors have died for it. He has been driven and persecuted because of it. Yet he never departed from the teachings of the prophet Micah. 'Let all people walk everyone in the name of his God, and we will walk in the name of the Lord our God for ever and ever.'"

After the service, Mr. William Wilkinson, Warden of the Bank Street Congregation, was installed as President of the Bury Group of Churches by Councillor J. Lord of Chesham, the retiring President. Then Rabbi Goldberg spoke more informally and very humorously and invited us all to visit his Synagogue. Someday we shall go.

The Foy Society

Sir: May we draw the attention of the younger readers of the *Inquirer* to the notice in this issue of a weekend conference to be held at Great Hucklow in two months' time. This is a new venture by The Foy Society, and it is designed to provide an opportunity for meeting and discussion for those growing into positions of responsibility within the Unitarian movement. The subject chosen should give an opportunity for an informative address and for relevant and perhaps critical discussion. It will be under the leadership of Rev. Stanley Butler, a past-President of the GA, and now Chairman of the Finance and General Purposes Committee, and all interested within the age limits of the Society are invited. We would appreciate bookings, with 5s. deposit, by 20th January next.

Leicester. Yours, Grenville Needham.

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